

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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The Challenge to the Universe

By BISHOP C. F. DERSTINE
Kitchener, Ontario.

"Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—Rom. 8:33, 34.



Bishop C. F. Derstine

This text is taken from the letter St. Paul wrote to the Christians in the city of Rome, at that time the capital of the world. St. Paul was a chosen vessel, to be the Lord's best interpreter of the Gospel—as well as its most effective preacher. In the first place this is a challenge to the Universe.

"Who shall lay anything to the charge of God's elect?" Who are God's elect? They are those who have repented of their sins and accepted the Saviour, the Lord Jesus Christ, who died for their sins. They have chosen Christ; they are the chosen ones—the elect. Elect unto salvation. This is one of the greatest questions ever asked. It is unanswerable even now. If you are a Christian and want assurance you have it here. If you are not a Christian

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A BROKEN NECK

By REV. R. S. BEAL, D.D.
Pastor First Baptist Church, Tucson, Arizona

"And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem" (Exod. 13:13).

At the outset, it is to be noted that the text has to do with the subject of redemption. Redemption is a doctrine that permeates the Word of God. The Bible is the history of redemption. Apart from that which is written we know nothing about the redemption of the soul or the body. I am sure that every careful reader of the sacred Word has noted the fact that everything upon its pages points to the subject of redemption and its glorious results.

I am reminded of the story of the little boy who was given some pudding by his mother as he ate his supper. Looking at it, he wanted to know what was in it. "For one thing," said his mother, "there is an egg." "But I don't see any egg in it," rejoined the lad. "It is all mixed up in the pudding," said the mother.

So it is with redemption. It is mixed up, so to speak, with everything in the Old Book. All that has ever come to us from Heaven is based upon redemption. The shedding of Christ's blood upon the cross is foundational. We recall how Jesus said, "... I am come that they might have life, and that they might have it more abundantly" (John 10:10). This

life comes through death and no other way. Jesus referred to Himself when He spoke of the "corn of wheat" which must fall into the ground and die that life might be imparted to many. "When we were yet without strength, in due time Christ died for the ungodly" (Rom. 5:6). Then again, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). Also, "... Christ died for our sins ..." (I Cor. 15:3). These and many other portions of Scripture make it plain that all in based upon His redeeming work; hence, the importance of the text which is before us for consideration.

God has given the beautiful stories which thrilled us as children as illustrative of redemp-



Rev. R. S. Beal

tion. God leading Israel out of Egypt is a picture of the liberating power of redemption. The scarlet cord in Rahab's window reveals the protecting power of redemption against oncoming judgment. The silver sockets of the tabernacle upon which the gold-covered boards of the walls rested, suggest that redemption is the basis of service and worship, especially as we remember that silver is a type of redemption. All the little lambs slain and offered on Jewish altars make plain the price of redemption. The wondrous blessings of redemption flow to us through the exercise of faith.

In our recent revival meeting our evangelist said concerning salvation, "Jesus bought it, the Holy Spirit wrought it, and, praise God, I've got it." It is God's work. Our part is to believe what God has revealed about it and in faith accept its benefits.

Perhaps the most surprising thing in the text before us is the fact that an animal must be redeemed. It is interesting to remember that the Bible is full of

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BIBLE TERMINOLOGY FOR THE POWER OF PENTECOST

By EVANGELIST JOHN R. RICE

"... but tarry ye in the city of Jerusalem, until ye be endued with power from on high."—Luke 24:49.

"And they were all filled with the Holy Ghost."—Acts 2:4.

"... ye shall be baptized with the Holy Ghost not many days hence."—Acts 1:5.

"But this is that which was spoken by the prophet Joel; ... I will pour out of my Spirit ..."—Acts 2:16, 17.

"... on the Gentiles also was poured out the gift of the Holy Ghost."—Acts 10:45.

"Then laid they their hands on them, and they received the Holy Ghost."—Acts 8:17.

What shall we call that which happened to the disciples at Pentecost? Shall we say that the waiting disciples got "the second blessing"? Shall we say that they got a "second work of grace"? Shall we say that at Pentecost the apostles and others who waited were "sanctified"? Certainly we ought to find some acceptable terminology that is true to the Scriptures when we discuss the power that came at Pentecost upon the waiting disciples. We ought to use terms that mean what God meant when He talked about the blessing He gave at Pentecost, and we ought to use terms that are descriptive and accurate. Much harm has been done, we are sure, by Christians talking about the Pentecostal experience without using correct terms.

I believe the simplest and best way is to use the terms which the Bible uses about what happened at Pentecost. We are always safer when we are on Bible ground. We are always wise to use Bible terminology about matters which the Bible clearly discusses.

Some terms, widely used about what happened at Pentecost, are misleading human terms with which we ought to dispense. We will be less likely to teach heresy, will be more likely to understand what the Bible says, will be much more likely to be able to agree about the power of Pentecost if we use Bible terms for what we are talking about. The term, "the second blessing," used about the power of Pentecost, is mis-

leading. There is a sense, of course, in which the fullness of the Holy Spirit is an entirely different blessing from salvation. So in some sense it is a second blessing. That is, if one is saved and then immediately thereafter, before he gets any other blessing, he gets filled with the Spirit of God, then it is a second blessing. But there are many, many other blessings, and not only two. And Pentecost was not simply the second blessing the Christians at Pentecost had received.

Another weakness of this term is that it is not descriptive. It does not define what happens. One can read into the term, "the second blessing," whatever he himself may mean or wish to mean by

the term. Hence, such a term which is not a Bible term and which is misleading, would better be avoided.

Was the supernatural endowment which came at Pentecost "a second definite work of grace"? Well, the term sounds good. All the great blessings which God gives are matters of His grace and favor. And I believe that the Christians at Pentecost did have, and we today may have, a very definite filling with the Spirit, so definite that we may know whether or not we have been filled with the Spirit. But again, the term "a second definite work of grace" is not a Bible term. And it is made to mean whatever people who use it may want it to mean. Generally those who use this terminology mean that a Christian may have a second regenerative work, or a miraculous change in his nature, wrought by the Holy Spirit, whereby the sinful carnal nature is "eradicated" or burned out, and the "sin principle" is destroyed. Sometimes the term is used by those who do not have this special meaning, but at any rate, the term is subject to all the frailties that human beings have;

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For Detroit Area Readers

The editor of THE SWORD OF THE LORD will be in revival services with Gilead Baptist Church, 4735 West Fort Street, Detroit, Michigan, May 16-30, every night but Saturday. He would like very much to meet all readers of THE SWORD OF THE LORD in the Detroit area in these services. We hope others will pray that many may be saved.

"Why Sleep Ye?"

By REV. VANCE HAVNER
1218 West Market St., Greensboro, N. C.

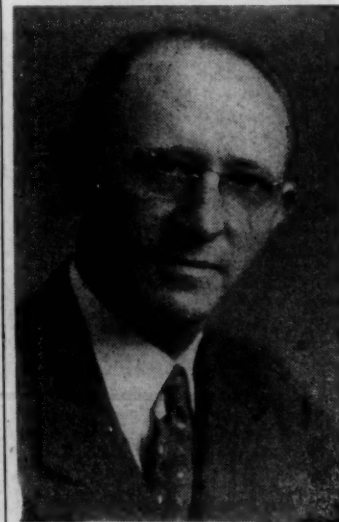
I used to think that, had I been one of the twelve disciples, if ever I would have kept my eyes open it would have been on the Mount of Transfiguration and the Garden of Gethsemane. Yet on both occasions they fell asleep. But I am older now and better acquainted with the plague of my own heart. How often have I slumbered when I should have beheld His glory, slept when I should have been supplicating!

No verse better describes us drowsy saints than the word of our Lord to His sleeping disciples: "The spirit indeed is willing, but the flesh is weak." "He knoweth our frame; he remembereth that we are dust," but that is no excuse for slothful Christians in an hour of peril. We are awake to so much to which we should be dead; and asleep to that which should arouse us and get us up and going.

We sing, "I'll Go With Him Through the Garden," but we cannot share the depths of Geth-

semane. Our Lord went through the garden alone and once for all. But Gethsemane was a place of crisis and in it our Lord was be-

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Rev. Vance Havner

Bible Terminology for the Power of Pentecost

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It is not a Bible term, and so is misleading and inadequate.

I do not believe in "a second definite work of grace," if you mean that another work of grace has been wrought upon my soul, which is a permanent change in nature like that which came at regeneration. I do not believe that Christians have the carnal nature eradicated, the sin principle destroyed, the carnal tendency burned out, by the Holy Spirit in a second definite work of grace. "A second definite work of grace"—that term is misleading, and I believe one should not use it for what happened at Pentecost, for the divine endowment of power which Christians had then and which Christians may have now.

Were the disciples who waited at Pentecost "sanctified"? Were they there made holy? Now, I believe in sanctification. I believe in holiness. And I believe that the blessed Spirit of God uses the Word of God and uses other means to sanctify us. I am not referring to sinless perfection. I am not referring to the eradication of the carnal nature. I do not believe that Christians now, in the flesh, have the carnal nature eradicated. I do believe in Bible holiness, and I think that all Christians should earnestly follow after holiness, in the Bible sense, and use means appointed in the Scriptures for sanctification. But what happened at Pentecost was not sanctification! The disciples were not made holy. They were not purified. They did not have the carnal nature taken out. Nothing like that is mentioned in the Bible account of Pentecost.

Every Christian in some sense is purified and sanctified at the moment of regeneration. Hebrews 10:14 plainly says, "For by one offering he hath perfected for ever them that are sanctified." And verse 10 before that in the

same chapter says, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." The Spirit of God does sanctify us, in some sense, when we are converted. In Acts 15:9 we are told that God put no difference between the Jews and Gentiles, "purifying their hearts by faith." But these disciples at Pentecost were already set apart for God, already had their hearts purified by faith. Certainly all the Scriptures referring to Pentecost can be searched without finding once that God used the term "sanctification" for the blessing He gave the disciples who waited in the upper room until the day of Pentecost was fully come. We ought not to confuse the issue, then, by using the term "sanctification" when speaking of the fullness of the Holy Spirit which the disciples received at Pentecost or which Christians today receive when they are endued with supernatural power for service and witnessing.

Since we see the difficulties into which men fall by using human and misleading terminology, let us study carefully the terms which the Bible, the blessed Word of God, uses about the blessing which came at Pentecost. We will find that at least five terms were very clearly used about what happened to the disciples at Pentecost. These terms are: (1) they were "endued with power from on high." (2) "Filled with the Holy Ghost." (3) "Baptized with the Holy Ghost." (4) The disciples had the Spirit of God poured out upon them. (5) The disciples received "the gift of the Holy Ghost." These terms are clearly used about the one identical blessing. Since it is Bible terminology which we seek, let us reverently examine the way the Lord Jesus and the inspired writers of the Bible talked about the blessing that came at Pentecost.

I. At Pentecost the Waiting Disciples Were "Endued With Power From on High"

Jesus said to His disciples, "...but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). This terminology, "endued with power from on high" is important for several reasons. First, it was given by Jesus Christ Himself to the disciples in telling them what they were to wait for. This terminology was used by the Saviour before Pentecost came and before the power of God came upon the disciples. They needed explicit language. They needed to know what to expect. And Jesus described the blessing they were to receive as an endowment of power from on high.

Again, in the first chapter of Acts we have a discussion of the commandment Jesus gave His apostles, to wait in Jerusalem for the promise of the Father. And again He told them exactly what should come. "But ye shall receive power," He said, "after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Again Jesus said as clearly as it was possible for Him to say it, that the disciples would receive power after the Holy Spirit came upon them, supernatural power for witnessing in His name.

Similar terminology is used in Acts 4:31. The disciples had just been again "all filled with the Holy Ghost" as at Pentecost. And in verse 33, following that, the Scripture says, "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." Again we are told that there was a supernatural endowment of power when they were filled with the Holy Spirit.

This reference to an endowment of power from on high when people were filled with the Holy Spirit bobs up again in Acts, chapter 6. The people had elected some deacons "full of the Holy

Ghost and wisdom." Among them was Stephen, "a man full of faith and of the Holy Ghost" (Acts 6:5). Then verse 8 tells us, "And Stephen, full of faith and power, did great wonders and miracles among the people." Stephen was endued with power from on high. And verse 10 tells us, "And they were not able to resist the wisdom and the spirit by which he spake."

We mention the term, "power from on high," first of the Bible terms because it is a descriptive term. It is actually a definition of what happened. The term is literal, not figurative. It is practical and clear. To have the power of Pentecost, or to have what the disciples had at Pentecost means simply that people must be endued with power from on high for service and witnessing.

There are other terms about the blessing of Pentecost. But let everybody who would understand the Scriptural meaning of Pentecost set up this rule for himself. No terminology about Pentecost is accurate and truthful if it does not fit as a synonym for this terminology, "endued with power from on high." Any term that means something else besides an endowment of power from on high is not correct Biblical terminology about the blessing of Pentecost.

It is all right to speak of being "filled with the Spirit" if you mean endued with power from on high. It is all right to speak of being "baptized with the Spirit," if you make it quite clear that you mean endued with power from on high. It is all right to speak of the pouring out of the Holy Spirit upon people, if you mean that they were endued with power from on high. It is all right to speak of the gift of the Holy Ghost, if you mean the endowment of power from on high. But it is wrong to use any terminology about what happened to the disciples at Pentecost, if that terminology means anything else but an endowment of power from on high. This terminology is given as a divine definition from the lips of the Lord Jesus Himself. We must not vary from the meaning that Jesus gave in these words to the Pentecostal experience.

II. At Pentecost the Disciples Were "Filled With the Holy Ghost"

Acts 2:4 describes the blessing that came on the disciples at Pentecost in these words, "And they were all filled with the Holy Ghost." The Scripture here does not speak of the indwelling of the Holy Spirit. Jesus had breathed upon them about a week before and said to them, "Receive ye the Holy Ghost" (John 20:22). The Holy Spirit, the day Jesus rose from the dead, had come into their bodies to dwell. But these disciples whose bodies were already the home of the Holy Spirit, now were filled with Him. This term, "filled with the Holy Ghost," is the term more often used in the Bible than any other about the endowment of power which came at Pentecost. Consider the following examples.

In Acts 4:8 we are told, "Then Peter, filled with the Holy Ghost, said unto them..." The context makes it clear that Peter here received a divine endowment which enabled him to witness for Christ with great power to the rulers and elders of Israel.

In Acts 4:31 we are told how the same Christians who had been filled before were filled again. Strikingly enough, the same nine words as are used in Acts 2:4 are used again in Acts 4:31. These nine words are "And they were all filled with the Holy Ghost." And again it was a supernatural endowment of power from on high that they received.

The first deacons chosen were required to be men "full of the Holy Ghost" (Acts 6:3). Stephen was a man "full of faith and of the Holy Ghost" (Acts 6:5). When Stephen was about to be stoned to death, he preached to the crowd that included Saul of Tarsus. Acts 7:55 tells us, "But he, being full of the Holy Ghost," saw the glory of God in Heaven and Jesus and then gave his wonderful testimony that cut Saul of

A Broken Neck

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animals. It is a regular zoological garden. Many animals are mentioned upon its pages and none without their signification. Whether the lion, the dog, the hog or the ass come into view, God is teaching us some profound truth.

All four Gospels record the fact that the Lord Jesus rode into Jerusalem upon an ass. This incident, if we had nothing more, ought to lead us to look for some very important teaching and some glorious truths in connection with this creature who is often the butt of jokes and looked upon as the most stubborn of all animals. The Old Testament particularly is rich in its teaching relative to the lowly ass. This little creature was the only one of all God's created beings that ever carried upon its back its Creator. May God help us to catch the blessed sweep of teaching as it is revealed here.

As we face this passage it is easy to discover that if the first born were to live, it had to be redeemed. If the life of another creature was sacrificed, then the ass would escape having its neck broken. It is apparent, then, that

A Redeemer Was Needed

One has said, in speaking of the animalism of man, that we carry in us the characteristics of each and every animal, qualities whether for praise or blame. The sinfulness of man is compared to the uncleanness of the dog; the fierceness of the leopard; the subtlety of the serpent; the ravening of the lion; the stupidity of the sheep; the cunning of the fox; the poison of the viper; the cruelty of the bear; the wallowing of the sow; the wasting of the boar; the devouring of the wolf and the stubbornness of the ass. It is this last that claims our attention just now.

We may ask the question—what is man by nature? The Bible suggests, "a wild ass." "For vain man would be wise, though man be born like a wild ass's colt" (Job 11:12). And according to another passage, man must be classified among the unclean. "Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat" (Lev. 11:3). Not being able to meet all these conditions, the ass, then, is unclean and a type of man in his sinfulness.

I know there must be some animal instincts in man by the names given to many popular eating houses about the country. This past summer we were in a certain place and upon inquiry found that the "Puzzle Cow" was the most popular eating place in

Tarsus to the heart so that he could never get away from his conviction until he was saved.

In Acts 9:17 we are told that Ananias came to the new convert, Saul of Tarsus, that he might receive his sight, "and be filled with the Holy Ghost."

Of Barnabas, the missionary companion of Paul, we are told, "For he was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord" (Acts 11:24).

On his missionary journey, Paul, at Paphos, faced Elymas the sorcerer who opposed him. "Then Saul, (who also is called Paul), filled with the Holy Ghost, set his eyes on him, and said..." (Acts 13:9, 10). Paul, filled afresh with the Holy Spirit, spake with power and proclaimed divine judgment upon the opposer.

At Antioch of Pisidia great opposition was raised to the preaching of Paul and Barnabas and they were expelled out of that country and went to Iconium. But many souls had been saved and Acts 13:52 tells us, "And the disciples were filled with joy, and with the Holy Ghost."

Another good reason for using the term, "filled with the Holy Ghost," or "filled with the Holy Spirit," is that in Ephesians 5:18 all Christians of today are commanded, "Be not drunk with wine, wherein is excess; but be filled

town. I was invited to dine with a friend at a restaurant named, "The Blue Boar." Other places are designated as "The Feed Trough," "The Bull Pen" and the "Barn."

After presenting man as he is declared to be in the Bible, one man said to me, "If preachers can't elevate man to something higher than the level of animals, I feel it is high time they quit preaching." This person did not like to be brought face to face with his condition as God describes it in His Word. Too often we elevate human nature, forgetting that sin has degraded it, and we renege when we have to face the real truth. Man's fall was not upward but downward and away from God. When Adam sinned, he ran and hid himself. There is no quest for God in fallen man. Knowing what was in man, even Jesus would not trust Himself to him.

Let us listen further to the Word. "A whip for the horse, a bridle for the ass, and a rod for the fool's back" (Prov. 26:3). It is apparent from this that the horse needs the urge of the whip, but it is also apparent that the ass needs the restraint of the bridle. Perhaps it is hard to face and equally hard to say that by nature man is indeed a wild ass toward God. He does not like the divine restraint. Like the sheep, he has turned to his own way.

In the face of the texts we have considered, this beast stands for and represents the stubbornness and uncleanness of the natural man, and clearly points out from the typical point of view man's need of redemption. Being unclean, it was unfit for service or sacrifice. It was under the sentence of death. It came into the world in this manner. The poor creature was under this condemnation not because it had done anything bad but because of what it was by nature—stubborn and unclean. It needed a redeemer from judgment.

The next thing I want you to note is that

A Redeemer Is Provided

The ass would live if a redeemer could be found. The redeemer was designated as a lamb, and this was provided for in the little woolly beast. If men are to be spared eternally, a Lamb must be provided. The truth is apparent. Possibly some owner of the ass might complain that this law was unjust, that the ass could not help being the firstborn. However, the ass need not die, nor its owner lose the usefulness of his animal since a way was provided by which it could live. This, of course, was by way of a substitute. God made this provision

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Bible Terminology for the Power of Pentecost

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with the Spirit." All of us know that in the Bible "the Holy Spirit" and "the Holy Ghost" mean the same Spirit of God. Both are translations of the same Greek words. And we are commanded to be filled with the Spirit, or to be filled with the Holy Ghost, just as were Bible Christians.

It is my usual practice to use the term "filled with the Holy Spirit" (or "filled with the Holy Ghost") more often than other terms because it is the more frequently used in the Bible.

"Filled with the Holy Ghost" means exactly the same as "endued with power from on high."

III. At Pentecost Those Waiting in the Upper Room Were Baptized With the Holy Ghost

One of the things the Lord Jesus clearly promised to the disciples who were waiting to be endued with power from on high, was, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5). And it was in explanation of this same statement that He said, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me..." (Acts 1:8). The endowment of power and the baptism in the Holy Ghost were the same thing. They are different terms for the same blessing. To be baptized in the Holy Ghost means to be endued with power from on high.

1. The Term, "Baptized With the Holy Ghost," Should Be Used as a Synonym for Pentecostal Power

If we want to understand the meaning of "baptized with the Holy Ghost," we must remember that Jesus used this term in Acts 1:5 as a synonym for being endued with power from on high, as He Himself explained in Acts 1:8. In one verse He promised, "Ye shall be baptized with the Holy Ghost not many days hence." Three verses later He explained that this baptism with the Holy Ghost did not refer to His second coming or the restoration of the kingdom to Israel. "But," said He, "ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me..." Only by reading into the story of Pentecost in the Bible things that God did not put in that Scriptural account, can you make this promise, "Ye shall be baptized with the Holy Ghost not many days hence," mean anything else but a synonym for an endowment of power from on high. Baptized with the Holy Ghost (or "baptized in the Holy Ghost," as many would translate it) is the terminology that Jesus Christ Himself used about what would happen at Pentecost when the disciples were endued with power from on high.

We have no right to say that Jesus meant He would begin the church at Pentecost when He said, "Ye shall be baptized with the Holy Ghost not many days hence." If Jesus had meant that the Holy Spirit would, at Pentecost, baptize them into the body of Christ, He could have said so. But He did not say so. In fact, these disciples were already saved, and were already in the body of Christ which will be called out at the rapture. They were already members of that "general assembly and church of the firstborn, which are written in heaven" (Heb. 12:23). To confuse Acts 1:5 with I Corinthians 12:13 as if they were talking about the same thing, shows lack of careful scholarship and investigation. Jesus did not mean that these disciples at Pentecost would be put into the body of Christ by the Holy Spirit, baptized into that body, buried or submerged into that body and made a part of it. No, they were already made members of this body of Christ, were already submerged or covered or baptized into the body of Christ. But at Pentecost they were to be buried or submerged or covered

in the mighty power of the Holy Spirit from God.

Many people these days avoid the term, "the baptism in the Holy Ghost." But it is a Bible term. It is a term that Jesus Christ Himself used about the endowment of power from on high which came at Pentecost. If Jesus Christ used it for that endowment, we have a right to use it, also.

Not only did Jesus use that terminology, but long before, that terminology had been used by John the Baptist.

In Matthew 3:11 we hear John the Baptist saying, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." Three or four years before Pentecost John had told the multitudes that they should look for one who would baptize them with the Holy Ghost.

This teaching of John the Baptist, that the Lord Jesus would later baptize many with the Holy Ghost must be held very important, for it is mentioned in all four of the Gospels. In Mark 1:8 John the Baptist is quoted as saying, "I indeed have baptized you with water; but he shall baptize you with the Holy Ghost." In Luke 3:16 we are told, "John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire." In John 1:33 we are told, "And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."

No reverent Bible student can lightly regard the fact that in every one of the four Gospels John the Baptist is recorded as having said to all those who heard him that the Lord Jesus would baptize people with the Holy Ghost. The phrase "baptize with the Holy Ghost" is a Bible term. It was widely used in the ministry of John the Baptist. In fact, this statement of John had become so widespread that Jesus Himself seems to have been quoting John the Baptist in Acts 1:5 when He said, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Jesus was deliberately using, and endorsing, a term which had very wide currency already.

2. Why the Term, "Baptized With the Holy Ghost," Is Now in Reproach

There are two reasons why many godly people have been discouraged from using this Bible terminology, "baptized with the Holy Ghost."

First, the term has been seriously abused and misused. To thousands of people the term simply means talking in tongues. In the minds of the public it is connected with many kinds of religious extravagance and fanaticism. Many people who devoutly hold to a doctrine of being "baptized with the Holy Ghost," as they say, never once understood that that terminology referred to an endowment of power from on high. Many people have told me that they were "baptized with the Holy Ghost" according to Acts 2:4, when they simply meant that they had had a religious ecstasy, an emotional period of excitement and that they talked in some language or tongue, or what they thought was a language, unknown to themselves. Many such people have told me



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they were "baptized with the Holy Ghost" who had never won a single soul to Christ nor ever seriously tried to do so! It is fair to say, then, that our beloved friends of the Pentecostal Movement have sometimes brought great reproach on this term, "baptized with the Holy Ghost." It is a Bible term, and we ought to redeem it from the abuse and misuse into which it has fallen.

In this same connection people who teach that they have been "wholly sanctified" by a baptism of the Holy Ghost, that they have had the carnal nature eradicated by a baptism of the Holy Ghost, have helped to bring reproach on the term. To thousands of the best Christians the term, "baptized with the Holy Ghost," has a connotation of fanaticism and false claims and spurious emotional excitement.

I do not say that those who have misunderstood and misused the term, "baptized with the Holy Ghost," are not good Christians. I do not say that they have not received great blessings of the Holy Spirit, or that many of them have not been truly, wonderfully endued with power from on high. But I say that the terminology has often been mistaken, and that the terminology has been abused by many in these movements so that the term, "baptized with the Holy Ghost," to many people means talking in tongues or extravagant claims of holiness. But the terminology is Bible terminology, nevertheless, for what happened at Pentecost, and we have a right to use Bible terminology.

Besides the abuse which the term has received by those who use it much, it has become unpopular to use the term, "baptized with the Holy Ghost," because of the teaching of John Nelson Darby and other Plymouth Brethren teachers which has infiltrated fundamental ranks very, very widely. This teaching that Pentecost was simply the technical beginning of the church, that

Pentecost can never be repeated, that all Christians were potentially baptized into the body of Christ at Pentecost and that therefore no Christian need ever seek to be baptized with the Holy Ghost, has brought the term into great disfavor. This teaching has been very largely reproduced in the notes of the Scofield Bible. In the notes on Acts 2:4 Dr. Scofield says in part, "Every believer is born of the Spirit...indwelt by the Spirit, whose presence makes the believer's body a temple...and baptized by the Spirit..." This teaching that Pentecost was the technical beginning of the church, that it can never be repeated, that all Christians are now baptized in the Holy Spirit, and that no Christian should ever pray for the baptism of the Holy Spirit or otherwise seek that baptism, has infiltrated into practically all the orthodox and fundamental Bible institutes, and promulgated by the Bible teachers who are influenced by the Scofield

Bible and by Moody Bible Institute.

The Scofield Reference Bible is the best reference Bible in the world, the one I constantly use. The Bible institutes and the Bible teachers who have been influenced by Darby are among the soundest and most orthodox Christians, in most particulars concerning the inspiration of the Bible, the deity of Christ, the blood atonement, and salvation by faith. Among the Bible believers in America they are one of the strongest influences for fundamental Christianity. That they have been led wrong on this matter is an unspeakable tragedy. It has resulted in playing down all the Bible teaching about Pentecost, it has led to the discouraging of anybody who prayed for the power of Pentecost. It has deliberately discouraged the term, "baptized with the Holy Ghost." Particularly orthodox Christians have been generally on the defensive against the extremes of Pentecostalism and the tongues groups. So we have a whole generation of fundamental Christian people who have been taught that they already have the Holy Spirit, that they are already baptized with the Holy Spirit, that they should not pray for the Holy Spirit, and that they should not use the term, "baptized with the Holy Ghost," about any endowment of power from Heaven.

If these fundamental people who are influenced by Darby and the Plymouth Brethren group had simply discouraged the term, "baptized with the Holy Ghost," and earnestly taught others to seek the power of the Holy Spirit, to seek with all their hearts to be "endued with power from on high," in order to be witnesses for Christ, the result would not have been so bad. But in truth, the same group that teaches people that all Christians are now baptized in the Holy Ghost, that every Christian has all of the Holy Spirit that he can have, also discourage the seeking of the Holy Spirit in power. They discourage prayer for an endowment from Heaven. The result has been the decline of revivals. The result has been a generation of Christians with little emphasis on the Holy Spirit.

There can be no doubt but that the decline in revivals, the growth of modernism and formalism in the churches, the worldliness among church members can largely

(Continued on Page 4)

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(Continued from Page 3)

ly be traced to this lack of properly-balanced emphasis upon the Holy Spirit endowment which Christians should have, following the pattern of New Testament Christians. Without emphasis on the Holy Spirit, there is no revival. Without emphasis on the Holy Spirit and His endowment for power, there is a tendency toward worldliness and away from Christian separation. There is a tendency away from soul winning. There is a tendency to minimize evangelism and magnify abstract Bible teaching. Without an emphasis upon the Holy Spirit, there is a tendency away from preaching against sin, and a tendency toward preaching to please people instead of to arouse them and convict them.

If the Pentecostal groups and the sanctification groups have brought reproach on the term, "filled with the Holy Ghost," which Jesus Himself used about the endowment of power which came upon certain disciples at Pentecost, then likewise the ultra-disciplinarians who follow Dabney and Plymouth Brethren teachers have also brought reproach upon the term and have been guilty of teaching hungry Christians to despise the terminology and the promise of Jesus Christ, "Ye shall be baptized with the Holy Ghost."

3. Why Did Jesus Use the Term, "Baptized With the Holy Ghost"?

What does the term, "baptized with the Holy Ghost," mean? We know that Jesus used the term to refer to the endowment with power from on high. But why did He use such language?

"Baptize" was a very familiar term in common use among God's people in the life of Christ. John the Baptist had come baptizing in the River Jordan. Multitudes from all over Judaea and Jerusalem went out to him and were baptized of him in Jordan, confessing their sins. The ministry of John the Baptist had profoundly shaken the entire Jewish nation. It is fair to assume, and surely we must assume, that multiplied thousands of these who were baptized genuinely repented, turning from their sins to God and trusting in the Messiah, the Lamb of God whom John the Baptist preached. There was nothing wrong with the baptism of John. It was the baptism that Jesus Himself took gladly. It was the only baptism that the twelve apostles ever received. It was exactly the same kind of baptism which is taught in the Great Commission, that is, the baptism of a penitent believer in Christ, as a public profession of his faith. John did not baptize people in order to save them, nor was there a particle of difference in the plan of salvation which John preached and the plan of salvation which Jesus preached. Compare the gospel as preached by John in John 3:36 with that preached by Jesus in the same chapter! And when Jesus began His public ministry, the crowds flocked to hear Him and the startling statement was made "that Jesus made and baptized more disciples than John, (though Jesus Himself baptized not, but his disciples,)" (John 4:1,2). So practically everybody in the country of the Jews knew about baptism and were accustomed to using the term for the immersion of a penitent believer in water.

What does baptism mean? It means an immersion, a burial, the submerging of an object. New Testament and Christian baptism means the burial of a new convert in water, picturing the burial and resurrection of Jesus Christ, as we are plainly told in Romans 6:3-5. I say that baptism simply means that an object is submerged or covered or buried or overwhelmed in some element. Jesus was overwhelmed with sufferings, and He referred to it as a baptism (Luke 12:50). The children of Israel, passing through the Red Sea with walls of water on each side and covered with the cloud of

God above them and around them, are said to have been "all baptized unto Moses in the cloud and in the sea" (1 Cor. 10:2). So using a very familiar term Jesus made it into a figure of what would happen when the Holy Spirit should come upon the disciples at Pentecost. He said that they would be overwhelmed, buried, covered, submerged in the Holy Spirit, or "baptized with the Holy Ghost."

Literal, physical Christian baptism, of course, is the immersion of a believer's body in water. Certainly when Jesus said, "Ye shall be baptized with the Holy Ghost not many days hence," He did not mean that God the Father would put the Holy Spirit in a literal pitcher and physically pour the Holy Spirit upon the disciples until they were literally, physically covered, buried. Jesus was using a figure of speech. So we may properly say that the term, "baptized with the Holy Ghost," is a figurative term. Literal baptism, everywhere in the Bible, is baptism in water. The Bible does not even usually say, "water baptism," as we usually do. If the Bible says a man was baptized, and says no more about it, we understand that it was literal, physical baptism, not a figurative baptism such as the disciples had at Pentecost when they were overwhelmed and submerged and covered with the Spirit of God. For instance in Ephesians 4:5 "one baptism" means "the same baptism" and refers, I believe, to baptism in water.

Is there any difference in the meaning of "filled with the Holy Ghost" and "baptized with the Holy Ghost"? Do the two terms mean the same thing? There might be a shade of difference in degree. For example, a cup might be filled with water and not be surrounded by water. Or a cup may be set in a dishpan and may be filled with water and also surrounded by water. It is possible to imagine that the very highest degree of power, the greatest degree of mastery of an individual by the Holy Spirit is pictured by the term, "baptized with the Holy Ghost." But for all practical purposes they are the same. Certainly Jesus used the term, "baptized with the Holy Ghost" about the same thing which is described in Acts 2:4 as "they were all filled with the Holy Ghost." When Jesus promised the blessing, He called it, "baptized with the Holy Ghost." When it came, Acts 2:4 calls it, "filled with the Holy Ghost." We have no right to make any important distinction when the Bible makes none at all.

4. Should We Today Use the Term, "Baptized With the Holy Ghost"?

Is it proper and right for a preacher of the gospel now to use the term, "baptized with the Holy Ghost"? It is a Bible term, a term used by John the Baptist and used by the Lord Jesus Himself, about the endowment of power that came at Pentecost. Now should I use this Bible term in discussing the fullness of the Spirit, as Jesus used it?

Here a word of caution is necessary. Every Christian must not only speak the truth, but he must also be understood correctly. Every man is accountable not only for what he actually says but also for what people understand him to say. So if I teach people that they ought to be "baptized with the Holy Ghost" and they understand me to teach something which is unscriptural and wrong, then I have been at fault. I have no right to use terminology in a way that teaches something which is not true to the Word of God. Even to use Bible terms in a way that will be misunderstood and will tend to encourage false doctrine would be a mistake. So if I use the term, "baptized with the Holy Ghost," I must make sure that people understand what I mean. If I use the term, "baptized with the Holy Ghost," I must explain my meaning. Usually I find it better to use the term, "filled

with the Holy Ghost," or "filled with the Spirit," both of which are Bible terms, terms used much more often in the Bible and with the same meaning that I would give to the term, "baptized with the Holy Ghost." The term used most in the Bible would properly be the term that Christians should use most today.

Dr. R. A. Torrey who taught much on the Holy Spirit and was himself wonderfully endowed with the power of God for soul winning, in one of his books on the baptism of the Spirit suggests that a Christian might call his first great endowment with power, "the baptism with the Holy Ghost," and that other and later endowments might be called, "fillings of the Holy Spirit." I believe that the beloved Dr. Torrey was trying to avoid undue criticism, and there is some merit to what he says. Yet I am not thoroughly convinced that when Acts 2:4 says, "And they were all filled with the Holy Ghost," that should be called, "baptized with the Holy Ghost," and that when the same crowd "were all filled with the Holy Ghost" in Acts 4:31 and exactly the same nine words are used to describe the event, the second event should not be called the same name as the first. If one filling of the Holy Spirit was a baptism, I do not see why another filling with the Holy Spirit would not be a baptism.

A misunderstanding of the term, "baptized with the Holy Ghost," springs from a very widely current misunderstanding of baptism itself. The Catholic church, up until about the thirteenth century, baptized always by immersion, as did first century Christians, and early Catholic church buildings still standing have the large baptistries for the immersion of adults which were then used. The Catholic church had already begun to baptize infants, and now they began regularly to use sprinkling or pouring instead of immersion. These facts may be found in the *Catholic Encyclopedia*, and a fuller discussion in the author's book, *Bible Baptism*.

Now it naturally turns out that to Catholic writers and theologians the Scriptural meaning of baptism is lost. They do not understand that baptism is the immersion of the believer as a profession of his faith in the Saviour who died for him, was buried and rose again. They do not understand that baptism pictures the believer's death to sin and his being raised up to live in newness of life. So without any reference to the original meaning of the Greek word baptizo, Catholics simply think of baptism as an initiation into the church. And practically the whole Protestant world has absorbed this Catholic perversion of the term! But the term baptism does not mean initiation, and never did in the Bible. Baptism means to immerse, to plunge, to cover, to overwhelm, to dip. It does not mean initiation. So there is no logical reason why a person could not be baptized with the Holy Ghost a second time as well as the first time. Certain it is that the disciples were "all filled with the Holy Ghost" in Acts 2:4 and again they were "all filled with the Holy Ghost" in Acts 4:31. And it is equally certain that to be filled with the Holy Ghost at Pentecost was the same as baptized with the Holy Ghost. When a Christian is overwhelmed with the Holy Spirit, one may properly say he is baptized with the Holy Spirit.

But certainly this much is clear to us. In the Bible the endowment of power was usually called being filled with the Holy Ghost. Christians would probably be wise to use such terms as are used most in the Bible. And certainly, beyond any shadow of doubt, any man who uses the term, "filled with the Holy Ghost," ought to make it clear that he means what the Bible means. He ought not to leave the impression that he means talking in tongues, if he does not mean that. He ought not to leave the impression that he means the eradication of the carnal nature, if he does not mean that. Any man who preaches or

teaches the Word of God is accountable to God to use language so it will be clearly understood and so he will not in effect teach false doctrine while using Scriptural terms. So if you use the term, "baptized with the Holy Ghost," explain what you mean!

Yet I could not honestly leave this topic without saying a greatly needed word. And that is that down all the Christian centuries until the last few decades, Christian leaders, great preachers and evangelists and great Bible teachers, have been almost unanimous in using the term, "baptized with the Holy Ghost" to mean an endowment of mighty power from God.

5. Greatest Soul Winners and Bible Teachers Have Called Pentecostal Power "Baptism With the Holy Ghost"

Moody frankly called the power of Pentecost "the baptism of the Holy Spirit." In the book, *Moody, His Words, Work and Workers*, is a long article by Moody with the heading, "The Baptism of the Holy Spirit for Service," and he said, "... there is no use of sending out men who are not baptized for service."

C. I. Scofield used this term also, "baptized with the Holy Spirit," as a synonym for soul-winning power. At the funeral of Moody, Dr. Scofield gave a short address in which he said:

"The secrets of Dwight L. Moody's power were: First, in a definite experience of Christ's saving grace. He had passed out of death into life, and he knew it. Secondly, he believed in the divine authority of the Scriptures. The Bible was to him the voice of God, and he made it resound as such in the consciences of men. Thirdly, he was baptized with the Holy Spirit, and he knew it. It was to him as def-

inite an experience as his conversion."

Dr. R. A. Torrey had a book copyrighted in 1895 and 1897 on *The Baptism With the Holy Spirit*. And he used the term all the way through that book to mean a special endowment of power for Christian service and witnessing. Again in the year before he died, Dr. R. A. Torrey had published and copyrighted a book, *The Holy Spirit, Who He Is and What He Does*. It is still sold by Fleming Revell Publishers. The first half of the book includes lectures on the personality and work of the Holy Spirit. The second half of the book is largely a repetition of the matter included in the book written thirty years before. And here Dr. R. A. Torrey expressly declares again and again that the baptism with the Holy Spirit is an endowment of power from on high, that the baptism of the Holy Spirit is for Christians today, that every Christian may know whether or not he has been baptized with the Holy Ghost, and that always the baptism of the Holy Ghost is a special preparation and endowment for service and witnessing.

But Dr. R. A. Torrey used the term, "baptized with the Holy Ghost," just as D. L. Moody did. Torrey worked with D. L. Moody. Again and again by special request by D. L. Moody, Dr. Torrey gave his lecture on *The Baptism With the Holy Ghost*. And D. L. Moody continually urged people to seek to be baptized with the Holy Ghost. He himself frankly said that after two years of earn-

(Continued on Page 5)

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est burden on this matter he had received a might baptism with the Holy Ghost.

The teaching of Torrey and of Moody was the original teaching of Moody Bible Institute. It was the teaching of the evangelists that were associated with them.

Charles G. Finney frankly and repeatedly used the term, "a baptism of the Holy Ghost." In Finney's Autobiography, he tells of his own experience as follows:

"As I went in and shut the door after me, it seemed as if I met the Lord Jesus Christ face to face. * * * He said nothing, but looked at me in such a manner as to break me right down at His feet. I wept aloud like a child, and made such confessions as I could with my choked utterance." * * * "As I turned and was about to take a seat by the fire, I received a mighty baptism of the Holy Ghost * * * No words can express the wonderful love that was shed abroad in my heart. I wept with joy and love."

In his *Lectures on Revivals*, Finney said: "Every step of progress in the Christian life is taken by a fresh and fuller appropriation of Christ by faith, a fuller baptism of the Holy Spirit."

Spurgeon spoke of people being baptized with the Holy Ghost when he meant endued with power from on high. J. B. Gambrell, B. H. Carroll and L. R. Scarborough, mighty soul-winning leaders among Southern Baptists, used similar terminology and did it in print many times. As a boy I read editorials by J. B. Gambrell in the *Baptist Standard* in which he said that the crying need of the churches everywhere was for Christians to be baptized with the Holy Ghost. He meant what practically all the great soul winners and orthodox Christian leaders in the world meant in those days by the terminology.

In recent decades many "Johnnies come-lately" have derided the terminology, "baptized with the Holy Ghost." A recent article by a godly man, a dear friend of mine, said that Dr. R. A. Torrey "was mistaken in his terms." Who is there who is fit to say that Dr. Torrey was mistaken in his terms? Dr. R. A. Torrey was one of the greatest Bible teachers America ever saw. He was a thorough scholar, with two degrees from Yale, and work in two German universities. And besides that, he had unusual fitness to speak on the matter of the power of the Holy Spirit because beyond any controversy he himself was endued with the mighty power from on high. He himself exemplified the power of the Holy Spirit. Why should some sophisticated Bible teacher who never had any great manifestation of the Holy Spirit upon him, never had a mighty revival, never turned thousands of sinners to Christ—why should any such man feel himself so thoroughly capable of setting Dr. R. A. Torrey, D. L. Moody, C. I. Scofield, Charles G. Finney and the other great soul winners right on their teaching about the Holy Spirit?

Consider for a moment a parable. A certain man set out for a city in a far country. Of two men he asked advice. The first adviser had never been to the city. In fact, he told the inquiring wayfarer that there was some doubt whether the city now existed. Very probably, he thought, it had once existed but had later disappeared entirely. He had never been along the road, but he gave learned advice to the pilgrim as to every turn he should take if he would reach the city. But in fact he doubted if the city now existed and thought the wayfarer was wasting his time to seek it.

The other adviser said plainly, "I know there is such a city. I have been there myself. I know every step of the road because I have travelled it and I will tell you the way to the city you seek. Then

go forward boldly, you will find it even as I have told you."

Now to which of these advisers should the wayfaring man listen? The first adviser is the Bible teacher. All over America many godly Bible teachers, good men, devoted men, Bible-believing men, say that now there is no more baptism with the Holy Ghost except what people received when they were converted. They tell young Christians who long to have all the power and blessing that God has for them, that they ought not to pray for the Holy Spirit, that to "tarry" will likely lead to fanaticism. They say that the baptism of the Holy Ghost was finished entirely at Pentecost when the church and all future Christians were in some mystical manner "potentially baptized in the Holy Ghost." But these Bible teachers do not claim themselves to have been wonderfully endued with power from on high for witnessing. They have had no great revivals. They have seen no marvelous manifestations of the Holy Spirit. They represent the adviser who had never been to the city and yet with very learned language discussed the road with the inquiring pilgrim.

The other adviser represents the great evangelists. The great evangelists and soul winners, almost without exception, teach that there is a definite endowment with power from on high which Christians should seek. They beseech us to earnestly pray for the fullness of the Spirit. They often call that heavenly anointing and heavenly endowment "the baptism with the Holy Ghost." I maintain that on this matter the men whom God has blessed, the men whom God has honored, the men in whom God has demonstrated the mighty Pentecostal endowment, are more trustworthy advisers than those men who have never paid the price for the fullness of power, have never had great revivals, have never won multitudes to Jesus. The evangelists like Moody and Torrey and Chapman and Spurgeon, the great soul winners who were endued with power from on high themselves are more worthy of our respect on this matter than all the Bible teachers who follow Darby and the ultra-dispensationalists but who themselves never experienced the mighty manifestation of the power of God.

Here I pause to nail down an unworthy and untrue rumor. Dr. R. A. Torrey was, as the reader will know, the most influential force in the establishment of Bible institutes in America. He organized Moody Bible Institute and, working with D. L. Moody, inaugurated the Bible institute curriculum. He likewise helped to found and establish the Los Angeles Bible Institute. So Dr. R. A. Torrey's teaching on the Holy Spirit has been a focal point of attack by the followers of Darby and others who would discourage people from seeking to be filled with the Holy Spirit as a special endowment of power from on high. And these people who have opposed the teaching of D. L. Moody and R. A. Torrey have whispered it about that "Dr. Torrey changed his conviction about the Holy Spirit before he died. If Dr. Torrey had it to do over he would change all his teaching about the baptism of the Holy Spirit."

Every reader can very easily find out for himself that there is no truth in such a charge. A man who has gone to Heaven can usually not speak for himself to defend himself from misquotation and misrepresentation. Fortunately Dr. R. A. Torrey can defend himself. And here is how Dr. Torrey shows that he never changed his mind about the fullness of the Holy Spirit or the baptism with the Holy Ghost. In 1895 Dr. R. A. Torrey wrote a book, *The Baptism With the Holy Spirit*. It was copyrighted in 1895 and 1897. Dr. R. A. Torrey at that time was thirty-nine years of age, a mature Christian leader. In that

book Dr. R. A. Torrey plainly said that he himself had been baptized with the Holy Ghost, that the baptism with the Holy Ghost was so definite that every Christian might know from the Bible whether or not he had received it, and that every Christian should be baptized with the Holy Ghost.

But did Dr. Torrey change his mind? No, Dr. Torrey became world-famous as an evangelist. He went around the world and hundreds of thousands of souls were turned to Christ under his ministry. Then he returned to the United States. He was now an old man. He helped to establish the Bible Institute of Los Angeles. He wrote many books. He held revival campaigns. He preached in Bible conferences all over America. Then as an old man he wrote another book on the Holy Spirit. It is still published, *The Holy Spirit, Who He Is and What He Does*, published by Fleming Revell, (the same publishers who published his other volume.) In this book Dr. Torrey goes over the same ground as the volume written many, many years before. Again Dr. Torrey says that he himself has been baptized with the Holy Ghost. Again he says that the baptism of the Holy Ghost is so definite that every Christian may know whether or not he has received it. He says that the baptism with the Holy Ghost in every case in the Bible was for an endowment of power for service and witnessing. He says again that every Christian should be baptized with the Holy Ghost. The book was published in 1927. Dr. Torrey was then seventy-one years old. And in 1928 Dr. Torrey died. One year before he died, when he was seventy-two years old, Dr. Torrey restated, in great detail, his teaching on the Holy Spirit.

Now for anybody to try to say that Dr. Torrey changed his position in later years and did not believe and did not preach what he before had taught, with D. L. Moody, betrays ignorance of the facts. Do not believe what anybody tells you, if they hint that Dr. Torrey changed his position on the Holy Spirit in later years. Read for yourself what Dr. Torrey has to say in 1895 and then thirty-two years later, in 1927, in the book published just before his death.

It is true that Dr. Torrey, after the Pentecostal Movement led many to seeking tongues, was very careful in his statements to explain that he did not mean, by the baptism of the Holy Ghost, what Pentecostal groups meant. He frequently said that it did not matter so much if there were differences in terminology, just so people really received the fullness of the Spirit and the endowment of power from on high. Dr. Torrey was not making a fetish of certain language. He was willing to use different terms to be clearly understood. But Dr. Torrey did not change his position on the baptism of the Spirit or the fullness of the Spirit. Any who think he did change ought to read for themselves Dr. Torrey's statements and see that they have been misled.

Let us bring back the Bible terminology on the subject of the Holy Spirit. Let us again, when necessary use the term, "baptized with the Holy Ghost," as the great soul winners down through the years used it. But let us make sure that the public understands what we mean and let us make sure that we use the term as a synonym for "endued with power from on high," as Jesus Himself used it.

(Next week this article on "Bible terminology for the Power of Pentecost" will be concluded and we will consider the 'pouring out of the Holy Spirit,' the 'gift of the Holy Ghost,' and 'receiving the Holy Ghost.' Don't miss this coming article.)

WATCH REPAIRS

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The Challenge to the Universe

(Continued from Page 1)

and want to know the way of life, you have it here.

This "Everlasting Covenant," or in simple words, the agreement between a holy God and sinful men, was planned before the world was created. That is from before the foundations of the earth. Three Persons—Father, Son, and Holy Spirit, were in the council chambers of Heaven. They thought through all the needs of those "chosen in Christ." All their sins were taken into account; payment was virtually made then; but they were actually paid on the accursed tree of Calvary's cross. All believers were granted a perfect standing then. Now, all the combined powers of earth, and Hell, and even Heaven, cannot charge one sin against the soul for whom it was paid—and accepted. Did you get that? That's good news. That's the Gospel.

There can be

"Four Accusers"

1—God

is holy, righteous, sinless, pure, good. To Him sin is repulsive, abominable. He hates sin with all His being. But in the believer's case He is the "Justifier," that is, He counts him righteous, and has given the believer the place of sonship. He put an everlasting stigma upon sin when He allowed His Son, after a blameless life, to die an atoning death for man, the creature's sin. Through this death, He—God, condemned sin. Now God is our divine ally. He spared not His own Son. He placed on Him the penalty of our sins. Reverentially, He can't lay anything to our charge, or condemn us, because this would be a travesty on His Son—the believer's Saviour.

2—Men

Men are prone to condemn. It is one of man's besetting sins. No wonder it is written, "Thou that judgest another, doest the same things." To show the inconsistency of laying things to the charge of others, it is written: "Who art thou that judgest another man's servant?" If men assume the place of judges, they are as guilty as the men they pass judgment upon. So this rules out the possibility of condemnation from this direction.

3—Satan

He has been rightly called "the accuser of the brethren." It is declared in the Word of God, that he "accuses them day and night before God." Satan is a fallen archangel. He has access to God. One of the clearest pictures of this nefarious work of Satan is set forth in the early chapters of the book of Job. He is assuming the place of prosecuting attorney. He is against all who become Christians. He hates all who accept the Lord Jesus Christ. But the sinless, righteous, perfect life of the Son of God and His atoning death on the cross has rendered him powerless. In the face of the cross, he has been silenced.

4—Our Own Hearts

"If our heart condemn us not, then have we confidence toward God." But they do. They often do. This is the spot in our being where the conscience is at home. What misery this has brought to the hearts of millions! How uncomfortable, how miserable, how wretched our hearts have been able to make us. This misery is often endured by the best people, the more decent element, yea, even the most conscientious Christians. Why? Because of their integrity, honesty. When they face things honestly, when they see the perfect life of Jesus Christ, when they read the perfect standards of living in the Bible, they recognize they have missed the mark. However, God has made provision for all this through His Son. He has made a

"Three-fold Provision"

1—God Justified

To understand what this means, allow us to refer to the first chapters of Romans. Here St. Paul sets forth that God has found the barbarian world, the pagan Greeks, and the religious Jews equally guilty before God. This is the verdict; "All have

sinned." "There is none that doeth good." He judged all guilty, and made arrangements by which He could have mercy upon all. This mercy is offered to those who accept His Son. This sublime teaching is called, "Justification by Faith." This sublime strain of peace, joy, hope and trust is found everywhere in the New Testament. That is, there is safety, certainty and assurance for them that are "in Christ." God does something else for the believer. The moment Christ is accepted from the heart, the Holy Spirit of God comes into that heart, and this grants the "witness of the Spirit." To sum it up, God who could judge, lay things to our account, gives us clearance papers, clears us from all charges. All has been laid upon His Son, adequately, eternally dealt with. This is the "finished work of Christ" in which Christians trust.

2—Christ Died

That is, the sinless One—the perfect One—died. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Notice carefully, "in Him." What a perfect place of safety and security. His blood avails for all sin. Sin was brought to the cross. Now—God remembers it no more. "Their sins and iniquities will I remember against them no more." What a gospel! What a hope! Our feelings may change like the weather, but God's work of justification and Christ's atoning work remain unchanged. Satan may cause fluctuations in our enjoyment of Christ's salvation, but God brings no charges. Satan may accuse, but in the face of the "Five Bleeding Wounds" Christ received on Calvary, he too is paralyzed into speechlessness.

3—God's Provision for the Heart

How our hearts need to be sustained! How prone they are to doubt! This is why it is written for our consolation: "If our heart condemn us, God is greater than our heart." That is, our salvation is never dependent upon our changing moods. God asks us to take a look at His reaction to Jesus Christ, when He became the embodiment of our sins. Here it is: "He raised him from the dead." What a job He made of sin! Christ's whole life condemned sin in the days of His flesh. Then on the cross He became the eternal embodiment of sin and sins. What a sublime event in the annals of history! The cross stands between the two eternities of the past and future. What a light it presents of sin! What a commentary of its demerit! What an abominable thing it shows sin to be! But that's not all. He is risen again. The price is accepted. God raised Him up in the flesh. He took that body, glorified, into the heavens. There it is, enthroned. There He is, in that body, making intercession for us. How that ought to take care of our hearts! It is also written that "we are seated together in heavenly places in Christ." In our representative we are there!

There He sits. His work on our behalf is finished. He stands there against all accusations. The debts are all paid. He undertook that. The righteous demands of a holy God adequately met, both by His life and death. He made the payment. The resurrection was God's receipt.

Some twenty-one years ago, after the death of my first wife, the trustees of First Mennonite Church, Kitchener, Ontario spoke thus: "You and your three girls have had a number of years of strain, through the lingering illness of your wife, and the more serious heartache of the last month prior to her death. We want you and the girls to take a month away from here. Take the girls to their grandparents' home and elsewhere. We'll arrange for someone to take over the pulpit during the period of your absence." To which I replied: "Thanks, brethren, for the

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"Why Sleep Ye?"

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trayed into the hands of sinners. We are in an hour of crisis now and our Lord is being betrayed in more ways than one, not only in the world but in the lives of Christians and in churches. Judas betrayed Him not with a kick but with a kiss, and He is betrayed oftener with a show of affection than any other way. We draw nigh Him with our mouths and honor Him with our lips but our hearts are far from Him.

Many Sleep While Christ Is Betrayed

If we do not betray Him, we sleep while it is being done. And the Saviour looks sadly on His slumbering disciples and asks, "Why sleep ye? What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." The record tells us that He went and prayed the second time and returned only to find them still asleep. He looked for some to take pity but there was none; and for comforters but He found none. This time He uttered those strange words, "Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners."

Whether this was irony or not, the scholars do not agree. But one thing is certain. In today's hour of peril our Lord stands among slumbering saints concerned only with "Yet a little sleep, a little slumber, a little folding of the hands to sleep." We do no care. Jeremiah could ask, "Is it nothing to you?" As Amos puts it, "We are not grieved for the affliction of Joseph." We know nothing of Paul's great heaviness and continual sorrow in heart. It is an exhausted age and Satan has been quick to take advantage of it. "That Tired Feeling" is one of our pet phrases. Everybody is always tired. We are always resting and yet always fatigued. This ulcer and aspirin era crowds doctors' and psychiatrists' offices and the sale of sleeping pills and powders breaks all records.

We blame it on the war. Perhaps our labor-saving devices have something to do with it! Our grandmothers brought up large families with never a vacation, but we wear ourselves out turning on and off our labor-saving gadgets which the machine age promised would give us leisure! We are in an hour of appalling crisis with the world on fire but there is no use trying to wake people up with the crisis approach. Paint the horrors of the coming push-button war with all the lurid fearfulness of a madman's dream, but it does no good. For years we have been fed on emergencies and we have reached the saturation point. The race is unutterably weary and wants only to forget it all. Of course that is exactly what Satan wants, and on top of our natural tiredness he has stupefied the age with a hypnotic languor when we ought to be most alert.

No wonder the Bible abounds with exhortations to watch and pray, stir up the gift of God, awake out of sleep, gird the loins of our minds, walk circumspectly. Sadly the Saviour shakes His head and says, "Sleep on now and take your rest." We sleep late and waste hours that would give us a working knowledge of the Bible. We hurry to bed with a brief and thoughtless prayer or none at all. We sit in church heavy and listless and even critical. We stay at home from prayer-meeting while the Devil packs the show-places of sin and deliberately disobey God's command to forsake not the assembling of ourselves together. Our rest is very important when we can take it at God's expense!

Christians Asleep Are Christians Out of Fellowship

Church members can sit for hours in theatres weeping over the glycerine tears of Hollywood divorcees, but an hour at church leaves them complaining like the

people of Malachi's day, "Behold, what a weariness is it!"

How can we sleep in such an hour? How could those disciples sleep in the garden? I do not now speak for James and John but I can understand why Peter slept. He was not in close fellowship with his Lord. He had contradicted Him, he was swollen with pride and self-conceit. Soon he would be following afar off, warming at the enemy's fire and then denying that he ever knew the Saviour. No wonder he slept and no wonder we sleep. A sleeping Christian is a Christian out of fellowship. We sleep because the burden of a lost world, the state of the church and the plight of our own hearts mean nothing. We can lose our hats and heads at football, grow eloquent over politics and talk business by the hour, but the fellowship of His sufferings is Greek to us. What does it matter that the Son of man is betrayed into the hands of sinners? What does it matter that the fields are white unto harvest? What does it matter that all around us are men and women without God and hope in the world?

Soon will the season of rescue be o'er,

Soon will they drift to eternity's shore;

Haste then, my brother, no time for delay,

But throw out the Life-Line and save them today.

Yet we stand and sing,

Must Jesus bear the cross alone,

And all the world go free? No; there's a cross for every one,

And there's a cross for me.

We even sing, "I'll go with Him through the garden," but "Sleep on now and take your rest" is the only thing He said in the garden that we obey!

In fact, "Take It Easy" is one of the slogans of the day and we are doing just that. No wonder the church has moved from "Amen" to "So what!"

Christ Says to Christians, "Arise!"

But our Lord said one thing more: "Rise, let us be going: behold, he is at hand that doth betray me." You see, His enemies did not sleep. Satan's disciples are not slumbering. During the War, plenty of Christians were too tired to go to church, but the Devil's crowd was not too weary to pack the dance halls. In our Lord's parable, while men slept the enemy sowed tares, and while Christians sleep today Satan works his mischief. Satan does a half-day's work while the saints are getting breakfast.

"Rise, let us be going!" Our Lord stands among us, grieved at our carnal stupidity. Can we not watch with Him one hour? It is not easy to rouse ourselves when we are half-asleep and we resent anyone disturbing us. But this is a tragic hour and it is shameful to slumber. Too many of our church gatherings are glorified picnics. There is no burden from the Lord. There is too much pleasantries and levity and frivolity. Yes, we must relax but we relax pretty much like the world relaxes except that we do it under religious auspices! After all, there is something in the Book about waiting on the Lord and renewing our strength. There is a lot of eating and drinking and joking that may have its place in normal times but one does not think of such things in an hour of personal tragedy and they are out of place in an hour of world disaster.

Once a man really takes stock of his own heart, he will be alarmed at the ease with which he can sleep in Gethsemane. I marvel at how many other things come to mind when I try to pray. I am amazed at how much easier it often is to reach for the newspaper instead of the Bible. I am agast at how stupid and dull and unresponsive I can be, how I can sleep and take my rest while the enemies of my Lord prepare to take over the world.

Chartered Busses to Conferences

Opportunity for All Living in the Chicago Area Who Plan to Attend Either of the Conferences on Evangelism

Since there are several from our office planning to attend the two Conferences on Evangelism, we are thinking of chartering busses to go to the Conference at John Brown University, Siloam Springs, Arkansas, June 27-July 4, and to the one at Lake Louise, Toccoa, Georgia, August 1-8.

Some of the Benefits

It is considerably cheaper than going by train. The round trip fare to Siloam Springs will cost \$25.00, or less, depending on the number going.

The cost of going to Lake Louise will be \$27.00, or less.

You will have the blessing of fellowshiping with Christians all the way. You will meet some of the Sword of the Lord office workers. (Dr. Rice may be going with us to Siloam Springs). Also you will meet other Christians from the Chicago Area. There will be time for chorus singing, testimonies, and prayer—just like one big happy family.

Both routes offer very beautiful scenery. The trip to Siloam Springs will take us through the Ozark Mountains, while the journey to Lake Louise will lead through the beautiful Smoky Mountains.

The trip will not take long as the busses will go direct to our destination, with no overnight stopovers. We plan to leave Friday evening, June 25th and July 30th, and to arrive at the Conference grounds in each case the following Saturday. The returning busses will arrive in Chicago on Monday or Tuesday following each Conference.

If you live near Chicago and would like to join the group going to the Conference by bus, please write immediately for details, to:

LADOIT L. STEVENS, Assistant Manager
214 W. Wesley St., — Wheaton, Ill.

The Challenge to the Universe

(Continued from Page 5)

fine consideration." After a short discussion, I said: "We will be glad to go, but it will take some time to arrange for the payment and otherwise of the expenses incurred in the hospital, doctors, nurses, etc." To which they replied: "Will you entrust your business affairs to our board?" This was arranged. On returning they handed me a large stack of bills. After close examination, I found they were all paid. Presently, I asked, "Whom do I pay the bills to?" They replied: "Those are no bills—they are receipts." Perhaps, it is unnecessary for me to say that tears of gratitude filled my eyes.

No wonder when St. Paul chal-

lenged the universe to "lay anything to the charge of God's elect," that he wrote thus: "Who shall separate us from the love of Christ?" That is His love for us, not our weak love for Him. That love is all powerful, all-embracing, and finally, all-conquering. Can words be found to express the consolation adequately which such thoughts impart? "Who shall lay anything to the charge of God's elect?" The election stands one—one, a tie for the sinner. God voted at Calvary, tied the Devil's ballot through Adam's sin. Act, believe and receive Christ and it will be two—one. You win—eternally.

Is the Sermon on the Mount for Jews Only?

By the Editor

A kindly letter from a Canadian brother praises my book, *The Coming Kingdom of Christ*. But he raises one question which I have answered in the following letter. I hope the answer will be helpful to others.

The letter follows:

April 22, 1948

Dear Brother J—

I was glad to have your letter and hope that I can be of help.

Yes, I do believe that Jesus taught us to pray after the fashion of the model prayer, the Lord's prayer. You have absorbed the teaching of the Darbyites and ultra-dispensational Bible teachers. The Bible never says and I believe it never implies that the teachings of Jesus were in "the Jewish dispensation." Jesus plainly said that He was anointed "to preach the gospel to the poor" (Luke 4:18-21). We are plainly told that the ministry of John the Baptist was "the beginning of the gospel of Jesus Christ, the Son of God" (Mark 1:1). The Sermon on the Mount is not the plan of salvation but it certainly teaches the kind of Christian living that God expects of Christians. Dr. Ironside well calls our attention to the truth in Romans 8:4, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." That righteousness which should be the fruit of the Holy Spirit in Christians is

If you do not know the plague of your heart, you had better wake up and take yourself by the back of the neck and throw yourself out of bed and get going.

Awake my soul, stretch every nerve,
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown.

described in the Sermon on the Mount.

I am sorry that you follow Plymouth Brethren teaching, found in the Scofield Bible note, on the Lord's prayer. Dr. Scofield was unduly influenced by Darby and I am sorry to say the Scofield Bible is the foundation of much ultra-dispensational teaching which has been very harmful in this country. I use the Scofield Bible and think it is the best in the world, but it is obviously wrong on several matters. How silly to say what Jesus taught about forgiveness and what Paul taught about forgiveness in Ephesians 4:32 contradict each other! Matthew 6:12, 14, 15 speak of the daily forgiveness and cleansing and fellowship of the child of God who is already saved and has his sins laid on Jesus Christ. Though a Christian has all of his sins laid on Christ and forgiven, as far as the damnation of his soul is concerned, yet any sins not confessed and forgiven day by day grieve the Spirit and break our fellowship with the Father. You see, there are two senses in which the term forgiveness is used. Jesus said to Christians, "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:15). Here He refers to the daily necessary cleansing and renewal of fellowship of Christians which would certainly be blocked by our unforgiveness. But Ephesians 4:32 says, "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath for-

given you." That means that a Christian was once for all saved, forgiven with all his sins laid on Jesus Christ and blotted out. Ephesians 4:32 refers to the forgiveness in salvation. Jesus, in Matthew 6:12, 14, 15 refers to the daily cleansing and removal of offence between God and His own child who is already saved.

Again I say it is a crime for anybody to teach that one part of the Bible contradicts another.

The simple truth is that there never was any different plan of forgiveness and salvation from the way God forgives sinners now. The law never did save people and there never was any plan of salvation except by free grace, on the merits of the atonement Christ made on Calvary. Here is the very worst heresy of J. N. Darby's influence, and I believe careful meditation and study on these points will show you how bad it is.

Jesus did not come, as you say, "exclusively to the 'lost sheep of the house of Israel'" (Matt. 10:5, 6). In the passage mentioned, Jesus simply instructed the twelve who went before Him to prepare the way of His tour to stay within the country of the Jews for this evangelistic tour. The words of Jesus to the Syrophenician woman, "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15:24) were obviously intended to show the absurdity of the idea which the twelve apostles had. Actually Jesus was that moment in "the coast of Tyre and Sidon," and went there expressly with the thought in mind of preaching and teaching Gentiles. And the woman knew Him better than did the disciples, for she kept pleading. And then Jesus proved His meaning by answering the woman's prayer.

Besides, to take Matthew 15:24 as a serious statement of Christ, that He was sent only to Jews, would prove that His mission even today was only to Jews if it would prove that of His earthly ministry.

It is true that we are now "translated into the kingdom of his dear Son." That is, we Christians have Christ in our hearts and acknowledge Him as Lord. But the earthly kingdom of Jesus is not yet set up. His kingdom has not yet come in which God's will will be done on earth as it is in Heaven and when the knowledge of the Lord shall cover the earth as waters cover the sea. So Christians ought to fervently and intelligently pray the Lord's prayer, "Thy kingdom come. Thy will be done, as in heaven, so in earth."

I thank you for your letter and I trust you will study very seriously the things we have said here.

In the Saviour's name, yours,
John R. Rice.

Hear Dr. John R. Rice, Radio WAIT

Beginning Sunday, June 6, the editor, Evangelist John R. Rice, may be heard at 6:00 p. m. each Sunday on radio WAIT, Chicago, daylight saving time, 820 on your dial. For this Sunday afternoon broadcast, the editor needs your prayers. It will usually require transcriptions while the editor is away in revivals. It will take much study and prayer. The cost will be about \$70 for the fifteen-minute broadcast. Let all who will, pray. Any financial help which God leads you to give will be gratefully received, immediately acknowledged and carefully used for the purpose for which it is given.

THE STATION — WAIT, Chicago, 820 kilocycles.

THE TIME — 6:00 p. m. Sundays.

BEGINNING JUNE 6.

Have your friends tune in.

Address all mail to Dr. John R. Rice, 214 West Wesley Street, Wheaton, Illinois.

Book on the Holy Spirit Now in Preparation

BY THE EDITOR

Readers of THE SWORD OF THE LORD have been deeply interested in the articles by the editor on the Holy Spirit and Pentecost appearing recently in THE SWORD OF THE LORD. This we know by scores of letters received, asking questions, praising God for the light given, and some letters differing. It is only fair to say that the letters disapproving come from those who believe that Pentecost means the eradication of the carnal nature, or those who believe that speaking in tongues is the necessary initial evidence of the fullness of the Holy Spirit. At that, letters have been most kindly and have shown the deepest interest in this subject of the Holy Spirit, and particularly the power of the Holy Spirit.

The editor is writing a book on *The Power of Pentecost, or The Fullness of the Holy Spirit*. The book was begun in 1932. Quite a large manuscript was prepared. But with prayer and tears and study, the editor became convinced that the time was not ripe, that the matter was not yet sufficiently mastered, and that he had not proven the fullness of the Spirit enough to be heard on this great subject. However, for at least twenty years the fullness of the Holy Spirit has been the one Bible subject that aroused his greatest concern, and caused his deepest searchings of the Scripture and the most constant prayer to God. Now at last God has clearly moved the editor's heart to complete the book. Fourteen chapters of the book are now written. Eight or ten more are to be written. But studies have been completed, outlines prepared, and, by the Lord's mercy, it is hoped that within a few weeks' time the manuscript can be completed. Then there will be much of revision and careful editing in preparing the manuscript for publication.

We anticipate that this book will be the most exhaustive treatment of the power of Pentecost of any book with which we are familiar. Dr. R. A. Torrey's blessed book, *The Holy Spirit, Who He Is and What He Does*, is about the best book we know of on this subject. But the book we are preparing will have three times as much material as Dr. Torrey's book, we anticipate it will be a thorough treatment of Pentecost, the power of the Holy Spirit, the terminology of Pentecost, the tongues heresy, the ultra-dispensational teachings of Darby and other Plymouth Brethren which have misled so many, the origin of the church, and how Christians may be filled with the Holy Spirit.

We have many, many questions from readers. They will be answered in published articles as rapidly as possible. Eventually the published articles will be chapters in the book now preparing.

We earnestly plead with our readers to do the following:

1. Help us to get new readers for THE SWORD OF THE LORD. Thousands are interested in this

discussion of the Holy Spirit and His mighty power available for Christians. How many hungry hearts there are! How many Christians could have soul-winning power and do not have it because they are not filled with the Holy Spirit! Get these articles in the hands of ministers and Christian workers, subscribe for as many as possible so that they will not miss these messages on the Holy Spirit.

2. Please pray earnestly that the editor may be abundantly filled with the Holy Spirit and guided in the preparation of these articles. The purpose, as God knows our heart, is to create a longing in the hearts of God's people for His power, and to show people how they may have the power of God. The lost secret among Christians everywhere is the secret of the fullness of God's Holy Spirit. Pray that God will help us to find the perfect truth and express it so rationally and simply and Scripturally that godly, Bible-believing people everywhere will receive and understand it and be blessed by it.

Oh, for the breath of God upon His people in mighty power! God is not dead! We can still have mighty revivals if God's Holy Spirit comes upon His people in the power of Pentecost.

Christian News Notes

By the Editor

Mrs. H. A. Ironside, wife of Dr. Ironside, long pastor of Moody Church, Chicago, went to be with the Lord on Saturday, May 1. Our deepest sympathy to Dr. Ironside.

Christian writers will be interested in the \$2,500 Christian biography and missionary contest being sponsored by Zondervan Publishing House of Grand Rapids, Michigan. Manuscripts of 40,000 to 75,000 words, hitherto unpublished, are desired and manuscript must be entered by April 30, 1949. Further information may be had from Zondervan Publishing House, Grand Rapids 2, Michigan. The same company has a \$7,500 Christian fiction contest, closing December 31, 1948.

The National Association of Evangelicals Committee on Christian Philosophy of Education, suggests that Christian people begin an active nation-wide protest against anti-Christian teaching in grade schools, high schools, state colleges and state universities, since the Supreme Court now rules that school buildings may not be used for released time education. If the schools cannot cooperate with Christians, they certainly should not cooperate with anti-Christian groups. Since the schools cannot be for the Bible, they certainly have no right to be against the Bible in educational teaching. Dr. Frank E. Gaebelin, chairman of the committee, Headmaster of Stony Brook School, Stony Brook, New York, makes the report.

The Twenty-fifth Annual Missionary Convention of the Peoples Church, Toronto, Dr. Oswald J. Smith, pastor, was held April 4-18. The convention missionary offering totalled \$170,000. The Peoples Church is responsible for the personal support of some 240 missionaries on twenty-four fields, under thirty faith missions.

Nine hundred and four students are enrolled in Moody Bible Institute, Chicago, for the spring term. There are eighty-four more men than women. New students have come from nineteen states and five foreign countries.

Rev. S. Maxwell Coder of the Moody faculty and editor-in-chief of Moody Press, has been appointed acting dean of education at Moody Bible Institute. He succeeds Dr. William Culbertson, now elevated to the presidency, taking the place of the late Dr. W. H. Houghton.

Dr. Hyman J. Appelman, great-

FRANCE HAD A REVOLUTION-- ENGLAND HAD A REVIVAL

By G. W. RIDOUT

Revolution with atheists at the head ruled and raved in France while England was having the perfect religious revival in its history under John Wesley. France sang the songs of the Revolution while the Methodists were singing the songs of Redemption.

I have always been glad that John Wesley, when the French Revolution was on, did not go over to France to study the situation and then come back to England and preach a series of sermons on the Social Crisis. No, Wesley spent no time on such matters. He got a tremendous case of converting grace, then at Fetter Lane got his baptism of fire with other brethren and started out to preach the gospel of the New and Old Testament to the people of England who, through their wickedness, had sunk almost to as low a level, socially, as the people of France.

France had a Revolution! England had a Revival! Both about the same time. While the Revolution was raging in France, John Wesley and Charles and George Whitefield and their preachers were proclaiming all over England salvation through repentance and faith. There is no record that they preached a single sermon on the social consciousness. I open John Wesley's Journals and here are some of his texts: "Ho, every one that thirsteth," "Look unto me and be ye saved," "What must I do to be saved?" "The Son of man is come to save that which was lost."

Clipped from Herald of His Coming.

ly used evangelist now in Australia, reports that there were some fourteen hundred professions of faith in Christ in his first month of Australian tours.

Rev. Walter Keeney, pastor of the Calvary Gospel Tabernacle, Buffalo, has recently been in Akron, Ohio, setting up the city-wide union revival campaign which will take place July 6-25, will be led by the editor of THE SWORD OF THE LORD.

The Sword of the Lord "letter month" brought over 11,000 pieces of mail. Thousands of copies of the folder showing SWORD OF THE LORD office and workers, and more of the new booklet, *Never Alone—Never Forsaken* by the editor went out free in response to requests during letter month. Many others ordered the new catalog of Sword books, plaques, stationery, etc. The new Sword of the Lord catalog is free, featuring the best in Christian books. The office folder picturing Sword of the Lord workers may also be had on request. Write, Sword of the Lord Publishers, 214 West Wesley Street, Wheaton, Illinois.

The National Association of Evangelicals had their annual meeting in the Congress Hotel, Chicago, May 3-6. The editor attended one night and heard fine messages by Evangelist Billy Graham and Dr. Bob Jones, Jr., and met many, many old friends. THE SWORD OF THE LORD had an exhibit in the Congress Hotel in connection with the meeting of the N. A. E.

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Should Christian Wives Obey Unsaved Husbands?

By EVANGELIST JOHN R. RICE

January 19, 1948.

Dear Mrs. P.—
I agree with you that God should come first with everybody. Wives should put God before husbands, children should put God before parents, and all of us should put God before government.

Or to put it in other words, I think the command to love God with all your heart, mind and soul is more important than the command to love your neighbor as yourself. I think it is more important to love and trust Jesus Christ than it is to pay honest debts, or quit stealing. God comes first.

But where you are mistaken is when you suppose that you need to break some of God's commands in order to keep the others. You do not need to hate your neighbors in order to love God. A woman does not have to be a poor wife in order to be a good Christian. Children do not have to disobey the command to "Honour thy father and mother," in order to serve God. Rather, the more one loves God, the more he will be able to keep the other commands of God.

I believe that there is not a single contradiction in the Bible. And I believe that no one has to break a single command of God in order to keep other commands.

Do you think that if women disobey their husbands, they will be better Christians, that more souls will be saved? Of course, you and I know that that is not true. Souls are not saved by wives fighting their husbands and by children disobeying their parents, and by people wronging their neighbors.

So the Scripture expressly says, "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives." (I Pet. 3:1). That Scripture says that unsaved husbands who will not listen to the Word, will yet be influenced by and will listen to wives who obey them, and will be won by the obedience of the wives. I have known many an ungodly husband to want his Christian wife to go to dances with him or drink beer with him. But I have checked up now for years, and I have never found a single case but that the wife was a disobedient wife, one not doing what God said about this matter of obedience and subjection to her husband. In other words, I have found that the Bible is true on this matter; every wife who will obey her husband, be subject to him, like the Bible says, will find that God will put it in his heart to reverence her and respect her, and that he will listen to her.

ten to her. I have never said that a Christian woman ought to go to taverns with her husband, ought to dance or gamble with him or curse as he does. That is not my inference. I know that no Christian woman ought to do such things, and I know if she is what she ought to be, her husband will not command it either. So I think where a woman ought to start obeying is on the things that do not violate her conscience, and then she will find that she will never have to violate her conscience, in obeying her husband.

Again I call your attention to Ephesians 5:24 which says, "Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing." Since I believe the Bible is the verbally inspired and infallible Word of God, I honestly do not know any way to make that verse mean something else. When God says everything, I believe He means that. I believe that if a Christian woman will simply say, "That is in God's Word, and I will try to obey it," and will trust the Lord for help, she will find that it works wonderfully, and that she will never have occasion to do wrong by obeying God.

I believe just as strongly as you do, that every woman ought to love God before her husband, and set out to obey God first. But then obeying God will involve doing what God commanded about her husband. And then God must keep His promise and protect that woman and reach the husband's heart, as He promised to do.

I feel that objection to this point you mention will disappear as each individual goes a little deeper into the matter and sees that God Himself has promised to win the husband of an obedient wife. After all, obeying the Bible in this matter will have to be an act of faith, trusting God to work it out.

If you are interested in further study on this subject, I suggest that you get my book, *Bobbed Hair, Bossy Wives and Women Preachers* (\$1) in which I have gone into much more detail.

Yours in Jesus' name,
John R. Rice

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A Broken Neck

(Continued from Page 2)

and no other plan is indicated as being acceptable. God knows best and His way is always right.

There are men who say it is not their fault that they were born sinners. They could not help possessing a carnal nature that made it easier for them to do wrong than right. And since they had no choice in the matter, God would be to blame if they were lost. A lot of folk are always ready to lay the blame upon God as they seek to justify their own evil course. They charge God with evil. But no one need perish since God sent His Son into the world to die that all men might be saved. It is not His will that any should perish but that all should come to repentance.

We read, "I will also save you from all your uncleannesses . . ." (Ezek. 36:29). Herein is our hope because it reveals that God is able and willing to do what we cannot do ourselves. No ass could redeem itself. The work had to be done by its owner. No man can redeem himself. The work must be done by the Creator, and we can praise God that it has been done in our behalf. It is hard to get people to see this and to avail themselves of the price that was paid for their redemption. God will not force it upon His creatures, though He has made ample provision for them.

But in view of the divine provision of grace, there are multitudes who foolishly feel they can redeem themselves. They want to work their way through to glory, and, like Naaman of old, are amazed to think that they cannot. The rich young ruler of whom the Lord Jesus spoke wanted to inherit the blessing of God by keeping the commandments. We need to learn the words of the hymn which says,

Nothing in my hand I bring,

Simply to Thy cross I cling.
All the merit is in the cross and in what Jesus Christ did as He hung there. He paid the last farthing of our sin debt, and having paid it cried out, "It is finished." Let us listen to John the Baptist as he announced, " . . . Behold the Lamb of God, which taketh away the sin of the world!" (John 1:29).

Abel's offering was accepted and Cain's rejected because Abel believed what was taught him about the merits of blood applicable as a sacrifice where there was sin. Cain rejected the blood-plan and felt that his substitute scheme was good enough. But God did not think so, and refused to accept the sacrifice of fruit and vegetables which he brought. Abel's bloody sacrifice of the slain animal immediately called forth the fire of divine acceptance from the presence of God for it was well-pleasing in His eyes. Where there is sin there must be death if the sinner is to be redeemed.

The third thing made plain to us is that

A Redeemed Was Accepted

What a remarkable exchange is revealed in this text — a lamb for an ass! The moment the little lamb was slain and its blood shed, the ass was free and allowed to live. Otherwise it must die by having its neck broken. The only way by which this beast was preserved was by the death of another. But upon the death of the other, it lived and could be used without interruption.

By nature, every man is ranked with the unclean ass, but in grace every ass is ranked with the spotless Lamb of God, cleansed, changed and glorified. Christ's death is seen as the medium of divine blessing. We must never forget the price of our redemption.

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Kruger sent a message to America which read, "The Republics are determined if they must belong to England, that a price will have to be paid that will stagger humanity." That price was paid. This is only a faint illustration of what was paid for the redemption of each soul. It is a price that staggers the imagination, a price that only God could pay. In the payment thereof, Christ was made of a woman, made under the law, made a curse for us, and even more, was made sin for us.

I know these things are repulsive to the natural man who in his sinful and wilful ignorance has no use for the shed blood of Jesus Christ. Modernism spurns salvation by the way of the cross in its substitutionary plan. God help us to contend for the faith once for all delivered, but may He enable us to be free from a contentious spirit. A bad cause is not bettered by fleshly arguments; and on the other hand, a good cause needs no such help. Ours is to proclaim the truth and to uphold the cross until men come to see its eternal worth. Our declaration of these things is not merely for the sake of triumph, but rather for the sake of truth which men need to know.

The last thing I call your attention to is that

A Redeemer May Claim

And what is it that the owner

of the ass may claim? He may claim the service of his animal. Until it was redeemed, it was under the sentence of death and he could not use it, no matter how urgent the need. Redemption had to come first, but having been redeemed by the slaying of the little lamb in the place of the ass, it was now free to do the work that was necessary.

So it is with a child of God. Having been purchased by the blood of redemption, the Lord who purchased us now claims our devotion and service. We are "saved to serve."

There is a very interesting and suggestive passage in the Old Testament in this respect. It reads, "Issachar is a strong ass couching down between two burdens: And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute" (Gen. 49:14, 15). In this prophetic utterance which fell from the lips of the old patriarch as he was blessing his sons, is a picture of service and reward. The name "Issachar" adds to the picture for it means "hire," as the hire of a servant.

All who are in fellowship with Christ will know something of the "two burdens" as suggested here. One is the burden of the unsaved and the other is the burden of the saved. As to the need of the lost, Paul felt the pressure of it when he wrote, "I am debtor both to the Greeks, and to the Barbarians; both the wise and to the unwise.

So, as much as in me is, I am ready to preach the gospel to you that are at Rome also" (Rom. 1:14, 15). And again, " . . . Woe is unto me, if I preach not the gospel!" (I Cor. 9:16). It was no light matter to this great apostle. He could not throw it off with a shrug of his shoulder.

Paul had another burden, and that was the burden of the saved. He wrote, "Beside those things that are without, that which cometh upon me daily, the care of all the churches" (II Cor. 11:28). With it all, there need not be discouragement when we spend and are spent in His service. "He saw that rest was good." A long rest is coming for the weary laborer, and it will be "good" because it will be found in His presence. And again He saw "the land that it was pleasant." Because of the pleasant land and the promised rest Issachar bowed his shoulder to bear, and became a servant unto tribute. We must ever keep before us the glorious truth that "we are redeemed to render and saved to serve."

This wondrous incident recorded for us in the great book of redemption, even the book of Exodus, makes plain that there is only one way of escape from death, namely, the way of a bloody redemption. Thus the redemption of the firstling of an ass was made by the Lord as a perpetual memorial sign to the children of Israel of the method of their own redemption.

It is said that the captain of a small sailing vessel was taken

very ill when they were far from land, and the ship carried no doctor. Realizing that death was approaching, the skipper became troubled in soul, and very anxious. He sent for the mate, but the difficulty was beyond the mate's power to solve. He could only mutter a vague hope that the captain was not as bad as he thought. The captain then ordered him to send down the bos'n, but he was still more speechless when confronted with the question as to how to prepare for dying. One by one the men were called to his bedside but all to no avail. In despair the cabin boy was called, and he did not know just what to say except that he knew if his mother were there, she would call for a Bible. A Bible was found and all he could remember was that his mother turned to what she called the fifty-third chapter of Isaiah. This the dying man begged him to do, and after a long search it was found and read. When he reached the fifth verse, the cabin boy said, "My mother used to put my name in that verse and made me read it like this. 'He was wounded for Johnny's transgressions, he was bruised for Johnny's iniquities: the chastisement of Johnny's peace was upon him; and with his stripes Johnny is healed.'"

"Who is the 'He'?" cried the captain. "He is Jesus," answered Johnny. "Can I put my name in that text?" His name was read into it and the old hardened sea captain found the Lord and fell asleep in Jesus with perfect peace.

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